

The Inquirer.

A Journal of Liberal Religion, Literature, and Social Progress.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 3596.
NEW SERIES, No. 700.]

LONDON, SATURDAY, MAY 27, 1911.

[ONE PENNY.]

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Afternoon Tea will be served at 4.15.

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is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, May 28.

LONDON.

Acton, Cressfield-road, 11.15, Rev. J. C. ODGERS; 7, Rev. E. K. FREESTON, B.A.
 Bermondsey, Fort-road, 7, Mr. WILLIAM LEE, B.A.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7.
 Essex Church, The Mall, Notting Hill Gate, 11, Rev. F. K. FREESTON; 7, Rev. E. K. DAVIS, B.A.
 Finchley (Church End), Fern Bank Hall, Gravel Hill, 6.30, Supply.
 Forest Gate, Upton-lane, 11, Mr. A. STEPHEN NOEL; 6.30, Rev. JOHN ELLIS.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. Gow.
 Highgate-hill Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
 Ilford, High-road, 11, Mr. S. FIELD; 7, Rev. F. SUMMERS.
 Islington, Unity Church, Upper-street, 11 and 7; Rev. Dr. TUDOR JONES. Evening Subject: "The New Meaning of Immortality."
 Kentish Town, Clarence-road, N.W., 11 and 6.30, Rev. F. HANKINSON.
 Kilburn, Quex-road, Church Anniversary, 11 and 7, Rev. C. ROPE, B.A.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNWETH POPE.
 Deptford, Church and Mission, Church-street, 6.30.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
 Peckham, Avondale-road, 11 and 6.30, Rev. LAWRENCE CLARE.
 Richmond, Free Church, Ormond-road, 11.15 and 7, Dr. F. W. G. FOAT, D.Litt, M.A.
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.
 Stratford Unitarian Church, 11, Rev. JOHN ELLIS; 6.30, Mr. E. W. SMITH.
 University Hall, Gordon-square, W.C., 11.15 and 7, Rev. WILLIAM WILSON.
 Wandsworth Unitarian Christian Church, East Hill, 11, Rev. J. A. PEARSON; 7, Rev. T. E. M. EDWARDS.
 Wimbledon, Smaller Worple Hall, Worple-road, 7, Rev. J. A. PRARSON.
 Wood Green Unity Church, 11 and 7, Rev. JOSEPH WILSON.
 Woolwich, Carmel Chapel, Angelsea-road, 11 and 6.30, Rev. L. JENKINS JONES.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30, Supply.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
 BELFAST, All Souls' Church, Elmwood Avenue, 11.30 and 7, Rev. ELLISON A. VOYSEY, M.A.
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. J. WOOD.
 BIRMINGHAM, Church of the Messiah, Broad-street, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.
 BOLTON, Halliwell-road Free Church, 10.45, Scholars' Service; 6.30, Rev. J. ISLAN JONES, M.A.

BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. V. D. DAVIS.
 BRADFORD, Chapel Lane Chapel, 10.30 and 6.30, Rev. CHAS. PEACH.
 BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.
 CAMBRIDGE, Assembly Hall, Downing-street, 11.30, Rev. E. W. LUMMIS, M.A.
 CHELMSFORD, Unitarian Church, Legg-street, 6.30, Mr. C. F. HINTON.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 CLIFTON, Oakfield-road Church, 11 and 6.30, Rev. W. C. HALL, M.A.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER.
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
 EVESHAM, Oat-street Chapel, 11 and 6.30, Rev. W. E. WILLIAMS, B.A.
 GATESHEAD, Unity Church, 10.45 and 6.30, Anniversary Services, Rev. W. ROSLING.
 GEE CROSS, 11, Rev. H. E. DOWSON; 6.30, Rev. E. H. PICKERING.
 GUILDFORD, Ward-street Church, North-street, 11 and 6.30, Mr. GEORGE WARD.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. STANLEY A. MELLORE, B.A., Ph.D.
 LEICESTER, Free Christian Church, 11 and 6.30, Rev. K. H. BOND.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. EDGAR I. FRIPP, B.A.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 7, Rev. W. J. JUPP.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
 LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. MORTIMER ROWE, B.A.
 MANCHESTER, Platt Chapel, Rusholme, 11 and 6.30, Rev. W. WHITAKER.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 MORETONHAMPSTEAD, Devon, Cross Chapel, 11 and 3, Rev. A. LANCASTER.
 NEW BRIGHTON and LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.
 NEWPORT, Isle of Wight, Unitarian Church, High-street, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. Dr. CARPENTER.
 PORTSMOUTH, High-street Chapel, 11 and 6.45.
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
 PRESTON, Unitarian Chapel, Church-street, 10.45 and 6.30, Supply.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. J. WAIN.
 SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. J. F. PARMITER.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. J. W. COOK.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. R. NICOL CROSS, M.A.
 SOUTHAMPTON, Church of the Saviour, London-road, 11 and 6.30, Rev. A. R. ANDREAE, M.A.
 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.20, Rev. A. E. O'CONNOR, B.D.
 TUNBRIDGE WELLS, Dudley Institute, Dudley-road, Morning Service, 11; Evening Service and Lecture, 6.30, Rev. GEORGE BURNETT STALLWORTHY.
 WEST KIRBY, Meeting Room, Grange-road, 11 and 6.30, Rev. H. W. HAWKES.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

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Unitarian Church, Eagles Hall, 1319, Government-street, Sundays, 7.30 p.m.

DEATH.

RAWSON. — On May 18, at her residence, Earlewood, Eccles, in her 86th year, Hannah, wife of the late Alderman Harry Rawson, J.P., of Manchester.

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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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* * All letters and manuscripts for the Editor should be sent to 23, Cannon-place, Hampstead, N.W.

NOTES OF THE WEEK.

THE Imperial Conference was opened at the Foreign Office on Tuesday. The proceedings were marked by a dignity and a breadth of view which owed nothing to bombast and everything to a deep and kindling sense of responsibility. Mr. Asquith struck the keynote when he described the British Empire as "a political organisation which by its mere existence rules out the possibility of war between populations numbering something like a third of the human race." "Just in proportion," he continued, "as centralisation was seen to be increasingly absurd, so has disintegration been felt to be increasingly impossible. Whether in this United Kingdom or in any one of the great communities which you represent, we each of us are, and we each of us intend to remain, master in our own household. This is here at home and throughout the dominions the life-blood of our policy. It is the *articulus stantis aut cadentis imperii*."

* * *

THERE is here, we think, something which should make a strong appeal to the religious imagination. There is, for instance, the sense of new and larger tasks than the past has known, of unexplored territories of life to be controlled and inspired by common aims, of a unity underlying the conflicts of race and the differences of tradition. Success in this stupendous task depends in no small degree upon spiritual qualities and the readiness of religion to listen to the call of a new world, which lies beyond the present horizon of its thought and the confines of its island home.

THE sordid revelations at the trial of the East Nottingham election petition will not have been in vain if they convince the public mind of the need of a rigorous effort to secure a higher moral standard in public life, so far as elections are concerned. The legal definition of corrupt practices, with its meticulous distinctions, has resulted in a degradation of the sense of public honour. We do not refer chiefly to the victims of a system which enables a rich man to annex the most illiterate and degraded section of a constituency to his party by a lavish use of private charity, but to the men who play the risky game of going just as far as the letter of the law will allow in the purchase of political power. The whole effort of legislation on this subject should be to eliminate the influence of money in elections. But reform must wait upon the pressure of a public opinion strong enough to brand many things as morally disgraceful which are at present legally permissible.

* * *

WE are indebted to the *Christian Register* for an account of the third Congress of the American National Federation of Religious Liberals, which was held in New York on April 26, 27, and 28. The attendance was large and representative, and the proceedings were animated by a spirit of mutual understanding and good-will. The special subject discussed was "Unity and the Way to it." This was treated in four papers, "The Catholic Idea of Unity: One Church," "The Protestant Idea of Unity: One Faith," "The Liberal Christian Idea of Unity: One Spirit," "The Jewish Idea of Unity: One Humanity."

* * *

DR. SAMUEL A. ELIOT, speaking for the Liberal Christian point of view, referred to the dangers of religious provincialism, and welcomed an organisation which, like the Federation, lifted men out of their dissents and separate tasks to where they could see things largely and see them whole. He

found the Federation based on the genuine liberality which does not mean absence of conviction or lazy indifference, but the recognition of the same ideals. It offered a place where men of definite convictions of their own could enter into sympathetic understanding with men of different traditions, but of similar aspirations; where men could be earnest without being bigoted, and affirmative without being dogmatic.

* * *

At one session of the Congress the difficult and critical subject of racial unity was discussed. Professor Du Bois was in the chair, and the first paper, on "The Problem of the American Negro," was read by Mr. Oswald Garrison Villard, a grandson of William Lloyd Garrison. The following resolution was carried :—

"That the Third Congress of the National Federation of Religious Liberals records its belief in the essential unity of all mankind and its hope for a union of all races in an effort to uplift all men. The just and imperative demands of the coloured citizens of the United States for a larger share of industrial opportunity, public education, political rights, and social consideration, meet with the profound sympathy and approval of this Congress, and its members pledge themselves to bear testimony and render service in this cause according to their strength and opportunity."

* * *

THE same spirit of social sympathy and fairness was shown in the discussion of the relations between the peoples of the West and the East which closed with the following resolution :—

"Whereas the unity of Occidental and Oriental races has vital bearings on the problems of peace between one nation and another, *Resolved*, that this Federation of Religious Liberals, assembled in New York City on April 28, 1911, hereby commends the policy of our government in its friendly attitude to the two empires

of the Orient, Japan and China ; urges on our government and fellow-countrymen greater fairness and less offensive discrimination in the treatment of Orientals coming to this country or ready to reside here permanently, and presents to the attention of all nations having treaties with China the advisability of dealing with the people and government of that empire in the spirit of justice and generosity, by wise methods of helpfulness aiding them in their gigantic task of national reform, progress, and enlightenment."

* * *

COLONEL THOMAS WENTWORTH HIGGINSON has not long survived his friend and comrade in the anti-slavery campaign, Mrs. Julia Ward Howe. His death on May 9 seems to write *finis* to a memorable chapter in American social and literary life. Born in 1823, he graduated from Harvard, and in 1847 was appointed minister of the Unitarian Church, Newburyport. His anti-slavery opinions proved to be so unpopular that he retired after a short time. In 1852 he started a Free Church in Worcester, Mass. But his true vocation was not in the ministry. He will be remembered as a distinguished man of letters, and as one of the heroic figures of the Civil War.

* * *

BEFORE the outbreak of the war Colonel Higginson had championed the cause of the fugitive slave, and shown his readiness to risk everything for the sake of the claims of justice and humanity. It was characteristic of his fearless and intrepid spirit that he became the commanding officer of a regiment of Negroes recruited in South Carolina. At his funeral, on May 12, six negro soldiers bore the coffin into the First Parish Church of Cambridge, Mass. In later years he was a prolific writer, especially in the pages of the *Atlantic Monthly*. Though he was undoubtedly overshadowed by his greater contemporaries he did much to enhance the New England tradition of zeal for learning and fine literary taste.

* * *

THE issue this week of a new and enlarged edition of the Letters of Robert Louis Stevenson, is a happy sign of his undiminished popularity. Stevenson has had his detractors. The critics have analysed the egoistic qualities of his character and the artificialities of his style. But they cannot, with all their warnings, diminish the zest with which his books are read by a multitude of people. No literary reputation of our time has owed less to the exotic tastes of a coterie, or been more ennobling in its influence. It is the equal homage which Stevenson pays to the adventurous and the ascetic qualities in human nature which makes him the firm friend alike of vagabonds and moralists.

ANIMA CHRISTI.

IF poetry is the highest form of human expression, how does it come about that we have no picture of JESUS in the poets? Commonplaces on him abound in the hymn-books, but are mostly as dogmatic as a catechism, or else consist of feeble unreality. The great English poets, with the subject of subjects before them, have left it to JEREMY TAYLOR or FARRAR, and themselves have spared but a few stray lines for him whose thought and story have for centuries awakened the greatest variety and depth of emotion. Seeing that English verse possesses an almost unique power of noble spiritual utterance, unequalled by any living European language, it is strange that it should have kept silence here, and that we are not haunted by the loveliest lines on the loveliest theme. Yet the things that we recall from our most religious singers are poems on duty, immortality, the soul, eternity, faith, love—anything but the charm of JESUS.

It is not enough to murmur platitudes about the sanctity and beauty of the Gospel narratives; there must be some deeper reason, and perhaps it will be found in the emphasis laid for ages on a materialistic and intellectual conception of CHRIST, a visible head of the Church, a ruler and judge of men, a giver of definite dicta, a clear intelligible figure with no vague lights playing round him to soften the outline. The rigid design of Byzantine mosaics, in St. AMBROSE at Milan, or over the apse in the Pisa Duomo, shows the typical ecclesiastical CHRIST, whose stiff hands, hard lips, and immobile eyes belong to the cold intellectualism that bred the scholastics and bound the spirit in the cerecloths of formulæ. Severe in line and violent in colour, they have no dreaming atmosphere to keep them in the far world of spiritual images, no borderland of mystery melting to infinity. All is sharp and vivid, the product of official Christianity that barter the soul of JESUS for a dogma, a vestment, or a rite.

Such a JESUS could not appeal to the poets; they left him to the school of ecclesiastical anatomy, and hardly seem to have thought that the JESUS that will live was not this at all, but a mystic whom the professional teachers had instinctively kept in the background. It is the habit of these officials to suppress quietists, fearing disorder and anarchy in the Church. Their ideal is a Christianity of Georgian architecture, formal, uninspiring, and dull in colour, whose attraction is chiefly in suggesting the old-fashioned. If only they knew how, they would crystallise the wind. But they cannot, and therefore, in spite of their deliberate craft in building, the spirit breathes through every crevice of their stones, keeping the Church translucent and solvent.

Now that men are getting free of priestly interpretations of matter open to all, it may be that JESUS will inspire some English poet to give us a picture of the supreme visionary before whose eye the solid tangible world was a symbol of the visionary reality. We should be gazing on the source of all those active charities that have stood before the world as the fruit of his planting, but we should be entranced with the form of a spirit far more profound than these things of the surface, a dreaming seer who points the way to all that is mysterious and beautiful in religion, art, and poetry, whether for insight or creation. He would be the loosener of the mind and heart, breaking down the barriers of old values, setting up no new standards, but leaving each one free to look out upon life with eyes undimmed by prejudice and the past. There would be a living flame in his words that would send fresh light upon the new problems of the day, moral and spiritual, individual and social; and JESUS the mystic will become the successor of the schools whose words of definite command fall dry and dead upon an age that looks for subtle, unfettered, and joyous life. We shall lose the church and gain heaven; logic and measurements would fade away before him to whom the small and great are one, whose last is first and first last, for whom a needle's eye may be the gate of paradise, and whose God is enthroned in the heart of a babe.

Whether such a figure of JESUS will ever be drawn by a poet may seem doubtful, but the material exists for it. No one can approach the Gospels without realising the amount of fundamental poetic substance there. One sees a life passed in our own actual world but uniquely sensitive to the world of the spirit, and wholly devoted to the awakening of slumbering souls. With the assurance of the mystic, he tells his hearers what he has heard from God. The fourth Gospel especially shows the universe reflected in the clear waters of his soul and the whole world teeming with symbols. Nothing is meaningless to that calm penetrating vision, and the significance is always deep and spiritual. Under the shadow of Calvary, within a few hours of failure, disillusion, and death, he suddenly rises triumphant over matter into an eternity already beyond time and space, and says to his followers, "Be of good cheer; I have overcome the world." Piercing through the delusions of sense, and remaining sane and gracious, he moves in a circle of strange happenings. "I beheld SATAN as lightning fall from heaven" is an everyday occurrence; life is full of a calm glory of surprises, and he himself a very prince of wonderland, able to say, "He that wonders shall reign; he that reigns shall rest. Look with wonder at that which is before you."

For him there is no fixed frontier between time and the eternal. Heaven is always

opening that he may hear strange words and the rustling wings of an angel or a dove. He realises no contrast of faith and works, of physical and spiritual. The saying quoted by ORIGEN, "Ask heavenly things and the earthly shall be added to you," is no more unreasonable to him than the beatitude of the meek who shall inherit the earth. Faith should be able to remove mountains; and it is just as easy for the enlightened to say to the paralytic "Arise and walk," as to say, "Go, thy sins are forgiven thee." Touch what you will and mystery is there; nature and man are permeated with the spiritual presence; one walks in a magical realm that is only superficially commonplace. "Raise the stone and there thou shalt find me; cleave the wood and there am I." JESUS finds the life that is closest to the earth to be also nearest heaven; the work of ploughmen, sowers, reapers, gleaners, vine-dressers, a living type of the culture of the soul, and he has but to think of a boat, a fish, a pearl, sunset, or rain, growing corn, or a loaf of bread, a well of water, vines or wine—even money itself—and straightway each dissolves into a pathway that ends in the kingdom of heaven. He seems to be gazing at a bird or a flower when he really sees to the heart of the universe, existence tremulous with waves of spiritual force. Singleness of eye enables the whole of him to be immediately responsive, full of light, till he mingles with the thing he sees or speaks of, and passes from bread or wine as parables in themselves to the poetic apprehension of himself as the bread or wine of life sent down from heavenly fields for the spiritual hunger and thirst of men.

So he continually transmutes material, never enthroning it. "A man's life consisteth not in the abundance of things that he possesseth." "What will it profit a man if he gain the whole world and lose his own soul?" The soul must be kept alive; it is the altar that sanctifies the gift, the lamp that shines into every corner of the house of life. Men will dream their Utopias till the end of all things, but most of them would build by sheer mechanics, fixing their eyes and brains on hard practical results, and frequently asserting dogmatically of the kingdom, "Lo, here! or lo, there!" But JESUS sees existence perfected only through spiritual development; "the kingdom of heaven is within you," and by its light alone will the humanitarian vision be realised in such a way that society will consist of innumerable individualities, each alive from centre to circumference, a myriad radiant stars of energy and life. JESUS never despairs of teaching ordinary people that there is a treasure just beyond their reach, a "purse in the heavens that waxeth not old." He pities the foolish wealthy

farmer who has never really lived, and who, when his corn increases, thinks only of where to store it and not how to use it, and is keener on pulling down his barns to build larger ones than on beginning to live a richer and more human life.

The prose of daily business clogs the feet of men till they forget what they might be, and need their dulness challenged by the seer—"Ye know not of what manner of spirit ye are!" Like the woman of Sychar, they sit by the well, and cannot understand the mysterious, deep, vitalising waters of life. In their materialism they become creatures of habit, conventional and unimaginative, as their work, their arts, their pleasures, their religion show. Their moral judgments are as formal, calculable, and monotonous as a machine. One can exactly predict what they will say about any set of circumstances, for the "higher conscience," as MAETERLINCK calls it, that disregards MOSES and the scribes, will only come into play with the spiritual renewal that brings fearless independence of vision, and penetrates to hidden motives and remote causes. "Judge not according to the appearance; judge righteous judgments."

JESUS stands at the open door of what TAULER named the school of the Eternal Spirit, proclaiming to every passer-by that there is only one unforgivable sin—the denial or refusal of the Divine Spirit. If you enter with a heart that is all pure desire you will see GOD; your soul will meet Him, and He will teach you, for the Holy Spirit will awaken the thousand sleeping strings that hold the music of your eternally generated soul, bringing to your remembrance all that you ever heard in the unrecorded lives preceding this. Learn to see the highest everywhere, and each word earth utters will tremble into "God," for "the words spoken unto you are spirit and are life," and "God is Spirit." Swiftly the soul will find comprehension become communion, and then likeness, when "he that seeth me, seeth Him that sent me," and the ecstasy of enjoyment be common to GOD and man—"that they may be one even as we are one, I in them, Thou in me, and they in us."

In this devout union there seems no excitement nor loss of control. Rhapsody emerges in strength. The seer becomes one of the great pacifying media of the world: "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me." He is calmly confident that he can bring them to his heights, set them beside himself, give them a peace which the world cannot give, deliver them from themselves. "I, if I be lifted up, will draw all men unto me." It is all spoken and lived with such quiet assurance, with not the least quickening of the pulse

or quivering of the nerves. Expecting the wild unbalanced mind, and the doom of the disordered, men find a gentle mastery as radiant and beautiful as a sunlit sea. With a grave smile, the note of conscious power, he takes up words and things all know, and, poet-like, shows their symbolic use. He claims as self-revealing so much of the poetry left in wine, or bread, or life; if common and for the crowd, so is he; if rare and mysterious, so is he. All things are emblems of the soul. "I am the resurrection, the way, the truth, and the life, the living wine, the bread of heaven, the light of the world, the good shepherd, the door of the sheepfold."

Transfiguration is not only on the mount, it follows him everywhere; it is the soul of man glorified in heavenly clouds, attaining the eternal moment, the everlasting now, to whom MOSES and ELIAS are contemporaries. It is GOD enshrined in the visible world, yet perpetually enrobing the soul as it cries, "Glorify thou me with thine own self, with the glory which I had with Thee before the world was. Thou didst love me before the foundation of the world." This is the JESUS who calls across the centuries to those who will understand. "My mystery is for me, and for the sons of my house." His life is a poem, will he ever be sung? There should be inspiration in that soul which mirrored the world, changing its sorrows and gloom to light and love, and which still invites us to be of that company of dreamers,—

Those happiest of men
Who wander through the woodlands of the world
And find their leafy beauty turned to song.

EDGAR DAPLYN.

HYMN.

WHEN burdens more than I can bear
Weigh on my heart like stone,
I know there's One can ease my care,
And He is God alone.

I know there's One who shall abide
Though this maimed flesh decay,
And His sure arm shall be my guide
Along the lonesome way.

The path is steep, the night is long,
Our human strength is small,
God of our fathers, make us strong
And hold us lest we fall.

For were we not beneath Thy care,
Could we not trust in Thee,
How might we, Lord, the burden bear,
And mount toward Love and Thee?

PELERINUS.

LIFE, RELIGION & AFFAIRS.

MR. PAUL LOYSON AS
DRAMATIST.

(BY OUR PARIS CORRESPONDENT.)

It is not easy to write impartially about two plays, one of which is the work of an intimate friend, most of whose opinions one shares, and the other that of a writer with whom one has hardly a single opinion in common. Common honesty demands the frank declaration that this is my case in regard to "L'Apôtre" and "Le Tribun." Nevertheless I can say with equal honesty that I found it possible to judge the plays, as plays, without regard to the personalities or ideas of their authors, and that it is not my friendship for M. Paul Hyacinthe Loyson, nor my sympathy with his point of view, that makes me declare "L'Apôtre" to be incomparably the better of the two.

I should still be of this opinion, even if I had never seen M. Loyson in my life and if M. Bourget's ideas were sympathetic to me instead of being profoundly antipathetic. For I never find it possible to judge a play by the intentions of its author; his intentions may be excellent, the lesson which he wishes to teach may be all that one desires, but a play remains a play, and is good or bad or indifferent for reasons which have nothing to do with its didactic purpose, if it has a didactic purpose, which is by no means necessary. And, if it has a didactic purpose, it is a good play precisely in the proportion in which that purpose is concealed. That is one of the reasons why "L'Apôtre" is a much better play than "Le Tribun." M. Loyson leaves his audience to draw their own conclusions as one draws them from the incidents of life; M. Bourget insists from beginning to end that we must draw certain conclusions, and, lest we should conceivably go wrong, he shouts them at us through the mouths of his characters. The result is that "L'Apôtre" is convincing and "Le Tribun" is not; the former gives the impression that things would have happened just so, the latter that they have so happened because M. Bourget wanted them to.

Fortunately critical opinion is on my side, should I be suspected of partiality. "Le Tribun" has had a *succès d'estime*; "L'Apôtre" is the dramatic triumph of the year. Performed before an audience entirely composed of the usual invited persons—of all Parisian audiences the most critical—it aroused enthusiasm such as one rarely sees at a first performance, and M. Antoine's prompt offer to put it at once in the evening bill of the Odéon was an expression of the general opinion in regard to its merits. M. Loyson was unable to accept M. Antoine's offer, and it is understood that the play will shortly be presented at another theatre.

Everyone knows that M. Bourget and M. Loyson hit, by one of those coincidences which are more frequent than is generally supposed, on exactly the same theme. Both in "Le Tribun" and "L'Apôtre"

there is an incorruptible Minister who owes his immense influence to his character and reputation, and whose son accepts a bribe. Faced with the terrible alternative of sacrificing their sons or betraying the public interest, the two heroes decide in opposite senses. Portal, the Socialist Prime Minister in M. Bourget's play, covers his son's fault, and, by so doing, allows a gigantic financial fraud to continue in impunity. Baudoin, the Radical Minister of Education in M. Loyson's play, denounces his son. Both Ministers resign, Baudoin at once, Portal after an incomprehensible delay. The continuance in office for a single moment of a man like Portal, with his definite and unbending ideals, after he had made himself a party to such a transaction, is one of the weakest points in the play. Any man of ordinary honesty—holding any position of trust—would feel bound to resign it in such circumstances. At the beginning of the third act we find Portal dictating to his colleagues a speech in which he declares that the Government comes before the Chamber with clean hands; this incident led me to suppose that M. Bourget had thrown Portal over and that we were to witness his moral collapse, due, perhaps, to the inadequate basis of his principles.

Not at all; one finds, to one's amazement, that M. Bourget intends him to be more *sympathique* than ever, and that, if he hesitates in the obvious duty of resignation, it is in order that there may be a third act with appropriate addresses on the necessity of the family. This third act, so far as the play is concerned, is wholly superfluous; so, indeed, is the first act, composed of dreary conversations on things in general and the Family (with a large F) in particular. The play begins and ends with the second act, in which Portal discovers the fall of his son and telephones for the public prosecutor only to make, on his arrival, the best excuse possible for having summoned him and to bow him politely out. Resignation should have followed immediately on forgiveness, Portal should have announced that all his principles were shaken (since M. Bourget will have them to be so) and the curtain should have fallen. Had the play been confined to the second act, it would have been a moving and intensely dramatic incident, but no more than an incident. Had the rest of the play equalled the second act in interest and dramatic force, it would have been a fine play. As it is, the play is an incident prefaced and followed by dissertations.

The superiority of "L'Apôtre" is manifold; the dramatic interest is sustained all through, the play is much more skillfully constructed; there are no superfluous incidents and no superfluous conversations. In the first act we see Baudoin, who has long declined to hold office, at last persuaded to accept the portfolio of education in a new Cabinet, mainly by the persuasions of his life-long friend, the President of the Chamber (Severin-Mars was made up as the living image of M. Brisson, whose presence in the theatre added piquancy to the situation). An essential condition of his acceptance is that he shall be allowed to investigate thoroughly an alleged case of political corruption, and punish without

mercy any Radical senators or deputies who may be proved to be involved. At the beginning of the second act, Baudoin has discovered that a prominent Radical is very much involved, and indignantly resists the attempts made to induce him to hush up the affair in the party interest. Then comes the discovery that his own son, also a Radical deputy, is implicated, a discovery confirmed by that son's cynical admissions. The moral conflict between father and son, which almost becomes a physical one, is a superb scene; at its end, Baudoin, stricken to the heart, falls fainting to the ground.

When the third act opens we learn that the younger Baudoin has caused a perquisition to be made at the lodgings of his late secretary, who had committed suicide, with the result that the police discover 20,000 francs in banknotes (of course, placed there by the incriminated deputy) and the suspicion aroused by the suicide is confirmed, especially as the secretary had signed a receipt for the money received by his employer. In fact, the secretary had been driven to despair by a hopeless passion for the younger Mme. Baudoin, and by his daily knowledge of the treatment which she receives from her husband. The farce arranged by his son would enable Baudoin to let the matter drop without exciting suspicion. We hear the newspaper *camelots* calling out in the street "Justification de Baudoin fils," the dead secretary can never reveal the truth, and the bribers will not cut themselves off from future aid by so doing. Everyone urges Baudoin to give way; even his daughter-in-law, whose private griefs have intensified her revolt against her husband's crime, has a moment of weakness. The President of the Chamber, when other arguments have failed, urges that Baudoin will commit an act of self-sacrifice in preferring the interest of his party to his own conviction of the requirements of honesty. Baudoin is proof against every argument; his duty is clear. He writes a letter of resignation to the President of the Republic, for he feels that he is tarnished by the fall of a son whom he has brought up; and a crowd of excited deputies having burst into the room to announce a great Government victory on the interpellations about the affair, he declares to them that his son is guilty.

The one weakness of the play is in the character of the younger Baudoin. One is not surprised that a father should be severe on so depraved and cynical a person; and this weakens the force of Baudoin's decision. Had his son, like Portal's, been *sympathique*, the conflict of duty and inclination would have been more acute. Here, perhaps, is the only point in which M. Loyson has allowed his purpose to get the better of him. For the moral of the play is that blank materialism will not do, and that a dogma of negation is even more objectionable than other dogmas. And everything turns on the contrast between Baudoin *père*, true to his ideals, and Baudoin *fils*, who has no ideals at all. The apostle does not, like the tribune, abandon his ideals, or even doubt them, because his son has turned out badly; but he is led to doubt whether his method of upbringing has left sufficient room for idealism.

That the moral is not unduly insisted on is, however, shown by the difference of opinion as to what the moral is. On the strength of Madame Baudoin's exclamation, that all this comes of bringing up her son without God, the *Démocratie* declared that the play pointed to the Christian solution, and was solemnly rebuked by the *Croix* for its unorthodoxy. On the other hand, many anti-Clericals have found the play much too religious, and M. Brisson is said to have pronounced it to be "dangerous." Other critics have taken it to be an apology for *la morale laïque*, as exemplified by Baudoin père. All this shows that, as has been said, the moral is left to be drawn inevitably from the action by those who are able to draw it; that is to say, this is a play, not a sermon in action and dialogue. Mme. Baudoin makes the remark quoted above, because it is what she would have said, being what she is, not because the author agrees with her. Perhaps he does agree with her to a certain extent, and in a certain sense, but not if she means (as perhaps she does) that the only remedy is a return to traditional religion.

Whatever conclusions may be drawn from it, the play remains a remarkable one, the finest that I have seen for a long time. In spite of my knowledge of and admiration for the author's powers, I frankly confess that I did not know him to be capable of such a dramatic achievement. Interesting as was "*Les Ames Ennemis*," it was, as a work of dramatic art, poles apart from "*L'Apôtre*"; full of promise, it did not suggest that the author would, after so short an interval, put himself in the first rank of French playwrights. And it is no exaggeration to say that M. Loyson has done that in writing "*L'Apôtre*."

THE sixteenth revised edition of Baedeker's *London and its Environs* (London, T. Fisher Unwin, 6s. net.), which has just been issued, is likely to be in great demand this summer, when London is preparing to receive an unprecedented influx of visitors. It contains up-to-date information about the means of locomotion which have transformed London completely in recent years. There are two maps, sixteen plans, and an index of the principal streets.

THE Syndics of the Cambridge University Press have commemorated the thirtieth anniversary of the first issue of the Revised New Testament on May 17, 1881, by the publication of a new edition of the Revised Version of the Bible, in which, for the first time, the text is divided into verses. The addition of the revised marginal references and the use of very clear type are special features of this edition, which should make it widely popular. The Cambridge Press has also issued a new and cheaper edition of the Interlinear Bible. By an ingenious use of small type the agreements and differences of the Revised and Authorised Versions are shown at a glance.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.

WHAT IS WRONG WITH THE CHURCH?

SIR,—In the article in last week's INQUIRER, with this title, Rev. J. M. Lloyd Thomas makes what to one layman, at least, seem very wild statements. The whole article, indeed, goes far to justify and explain what he calls the "anti-clerical bias." Certainly the effect on myself was a momentary resolve to have done once for all with churches. This impulse, was of course, as foolish as what provoked it. But I recognise that not alone at Rome or Canterbury, but in Unitarianism, in Liberal Christianity, even in "Free Catholicism" itself crops up occasionally that priestly arrogance which alienates men who have their own conceptions of Religion.

Mr. Thomas says "the simple truth is that people do not go to church because they are religiously indifferent," and among the causes of this indifference is "the plain, ancient reason that they have yielded to the world, the flesh, and the devil." Again, "they don't care about God," and "in a word the churches are empty because they are not purveyors of cakes and ale." Mr. Thomas admits qualifications and exceptions, but claims that, "as a broad generalisation," these and other remarks, not quoted, stand true.

The remainder of the article, which might well have stood by itself, goes off into a glowing prophecy of the church that is to be, attaching great importance to ecclesiastical rites and other things alien to the Puritan instincts of some of us—finally culminating in the Mystic Rose of Paradise.

Now all of this may to some minds be full of spiritual meaning, and I am sure it is to Mr. Thomas himself. Had it stood alone we would have listened and tried to grasp the conception; but we are alienated, and, I think, rightly hurt by whirling charges of "cant." When we say that we are not at all anti-religious, but only "anti-ecclesiastical," Mr. Thomas says "this is, of course, the merest and most ordinary form of cant." Speaking for many men and women, I say deliberately and most earnestly, it is nothing of the kind. They are not the least religious of men who hold that the churches are, on the whole, the most serious obstacle that religion has to contend with, because they tend to petrify into fantastic shapes the living water from the Source, and call these shapes alone Religion. To many simpler minds, Religion is rather the fruit which springs up in the common soil of men and women, where the living water has fertilised instead of petrified.

I always read Mr. Thomas's articles with interest, and a certain joyous anger, and want more of them, but I think he

has, in this article, been rather out of proportion and unjust.—Yours, &c.,

HUGH V. HERFORD.

Manchester, May 23, 1911.

PUBLICATIONS RECEIVED.

MESSRS. J. M. DENT & SONS:—The Philosophy of Bergson: A. D. Lindsay. 5s. net.

MR. C. W. DANIEL:—Women in the Ministry: Hatty Baker. 6d. net.

MR. T. N. FOULIS:—The Case against Wagner: Friedrich Nietzsche. 1s. net.

MESSRS. LONGMANS & CO.:—The Job Secretary: Mrs. Wilfred Ward. 4s. 6d. net.

MR. T. WERNER LAURIE:—The Mystic Bride: Mrs. Aubrey Richardson. 12s. 6d. net.

MR. ELKIN MATHEWS:—A Guide to the Best Historical Novels and Tales: Jonathan Nield. 8s. net.

SUNDAY SCHOOL ASSOCIATION:—Landmarks in Religious History: Ambrose N. Blatchford, B.A. 1s. net.

FOR THE CHILDREN.

HOW PETER LEARNT.

LITTLE PETER, a golden-brown Dachshund, was staying with his mistress at a hotel in the early spring, in a clifty, wild part of an island. He was a nice little fellow, but terribly disobedient.

Now, one day, his mistress said: "Peter, at eleven o'clock to-day you are going motoring with me and with your auntie."

Peter was very cross, for he hated motors. He tried to hide, but his mistress would not let him out of her sight; and at eleven o'clock he was popped into the motor with his mistress and her sister. He shut his eyes and crouched in the far corner of the back seat, and he tried to sleep while the motor sped along the sea coast for miles. At last it flew down a steep lane and stopped beside a water-mill at the bottom of very steep cliffs. Peter's mistress and her sister got out to buy milk at the mill house, the chauffeur ran down to the beach near by, and Peter was left alone with the motor.

"What an idiot you are to be so obedient!" he said. "You do nothing but puff and snort all day long."

The motor laughed and glittered in the sun.

"My dear fellow, I love my work. It's jolly exciting, I can tell you. Besides, I am awfully fond of the chauffeur, and there's nothing I like better than being obedient to him. But, look out! here he comes, and the ladies, too!"

Peter sneered, and put his pretty head on one side.

"Well, I believe you're the only person in the world that likes to be obedient!"

But the motor had no time to reply, for the chauffeur jumped into it and sent it spinning up the hill, while the ladies began to climb the cliffs, and, of course, Peter had to follow. He toiled up the grassy slopes, dotted with fern and with gorse bushes, and at last he reached the top of the cliff and sat down to rest by his mistress, who was talking to her sister,

about Peter's beauty. He was so cross that he turned his back and lay flat, with his nose amongst the grass. Then he spoke to it.

"How silly you are to grow for ever in this place!" he said. "Why didn't you let the wind carry your seed away to a different island?"

The grass rustled gently.

"Because," it said, "we would not think of wanting to be in a different place. We are sown by a man who knows better than us where we must be, and we love to feel he knows best."

"Bah!" cried Peter, "you are as bad as the motor! I believe you and it are the only persons in the world who like to be obedient."

Just then, his mistress got up and went along the cliffs, and Peter followed, because he was afraid of being pricked by the gorze bushes, who said he was a disobedient dog, for they had heard what he said to the grass.

By and by, he saw a Nanny Goat, white and clean, feeding on a little patch of grass near the edge of the cliffs. He bade her good morning and asked her how it was that she was tethered. She bleated happily, and said it was because her mistress wished her to eat up only a small patch of grass at a time.

"Well, I'd rather pick and choose where to eat!" said bad little Peter.

"Oh, no, my mistress knows best! Besides, I'd get a dreadful stomach-ache, if I could eat anywhere I like. I am sorry to say that I am a little bit inclined to be greedy. But I do like to obey my mistress!"

"Well, I can't make it out, but I believe you're the only one in the world that *likes* to be obedient, besides the grass and the motor."

Nanny took no notice and turned away to nibble, and a whistle sounded. That meant that Peter was to follow his mistress.

Suddenly they came to a very tiny path, overgrown by blackberry bushes. Peter waddled along till he was weary, and glad when they reached a little dark pine wood, where he could lie down in the long brown pine needles. They were singing softly to themselves.

"Whatever are you singing about?" he said quite snappishly, for he was very sleepy.

"About our dear mother, the Pine Tree," they said all at once.

"A fine mother to throw you down here!"

"But we love to lie quite, we sleep and dream. Besides, she told us to fall; and we love to obey."

"You *love* to obey! Well, take my word for it, as a reliable German dog, I believe you are the only people in the world who love to obey, besides the Nanny Goat, the grass, and the motor!"

He jumped up, shook himself, and followed his mistress to the tiny pebbly beach below, where the blue, blue sea was white with waves.

"Ah, here are some jolly-looking, disobedient fellows!" cried Peter, barking at the water that broke over his feet.

"Disobedient, indeed!" cried the biggest wave of all, "we are no such stupid thing, you little idiot! We have only one thing we care for, besides a

good game of play, and that one thing is obedience to Lady Moon, who manages all the tides of the big sea we come from. So don't go about saying we look disobedient, or we'll give you the best bath you ever had in your life!"

Peter turned his back to the very loud-voiced wave, and fled after his mistress who was leaving the beach.

"Well," he muttered to himself, "the whole of the sea *likes* to be obedient! I never heard of such a thing. It's as bad as the pine needles, and the Nanny Goat, and the grass, and the motor!"

Peter thought and thought as he walked beside his mistress back through the lane to the main road, and down a long, steep road to the town. He was taken to a confectioner's and put on a nice sofa while his mistress and her sister had ices and coffee.

He understood all the languages of all the animals and things he met, so he said to the ice plate and to the coffee cups:

"How can you each bear to have a horrid cold dab and horrid boiling stuff put on you and in you?"

The ice plate tinkled with laughter, and the coffee cups rattled their fat selves in the saucers.

"Because," they cried, both at once, "we are used to cold dabs and to boiling stuff, and we like pleasing people and going down their red lanes. The confectioner's wife gives us our orders and we like to obey her!"

"*Like* to obey her!" cried Peter, "well, I do declare! You're as bad as the sea, and the pine needles, and the Nanny Goat, and the grass, and the motor! But, goodbye! I hear the motor at the door. It's come to take us back to the hotel."

Peter did not sleep a wink as the motor ran home at 25 miles an hour. When he got to the hotel he looked at all the things his kind mistress had given him, and he felt ashamed. When she called him to go down to dinner, he actually obeyed her at once. He was beginning to learn what obedience meant, and he made up his mind to love it like The Motor, The Grass, The Nanny Goat, The Pine Needles, The Sea, The Ice Plate, and The Coffee Cups.

E. G. R.

MEMORIAL NOTICE.

MRS. RAWSON.

It is with sincere regret that we record the death on the 18th inst. of Mrs. Hannah Rawson, of Eccles, near Manchester, widow of Alderman Harry Rawson, J.P., at the advanced age of 85. Mrs. Rawson was the eldest daughter of Mr. Peter Eckersley, whose family had long been connected with the ancient chapel at Chowbent. Her early years were spent in Dublin. Mrs. Rawson's first husband was Mr. Bourne, a member of a well-known Dublin family. After his death during the campaign in the Crimea, she lived with her parents, who had removed to Manchester, and it was in the Manchester district that the rest of her life was spent. She took very great interest in the Lower Mosley street day and Sunday schools, teaching in the latter, and serving with great

fidelity for many years on the General Committee. As long as she was able, she took her share of work in the Postal Mission, and the Manchester Domestic Mission received from her much help and sympathy. But, in fact, Mrs. Rawson's sympathies extended far and wide, and it may be truly said that no good cause appealed to her in vain. She not only gave her money, but her personal help, and her cheery presence and enthusiastic spirit were felt and appreciated wherever she went. In her later years it was perhaps the "Home for Gentlewomen," of which she was one of the founders, which interested her most. She presided over its Committee for a long period.

The congregation at Monton, to which she had belonged for thirty years, laments the loss of one universally beloved and revered. Mrs. Rawson had, as President of the "Women's Congregational Union," a large share in building up a strong and successful society which has done most valuable and useful work—and, until prevented by illness, she rarely missed attending the services of her church.

In 1871 she became the wife of Mr. Harry Rawson, and her second marriage was a truly happy union with one who shared her tastes and interests, and whose public duties, at times extremely arduous, she cheered and lightened.

Mrs. Rawson had many accomplishments—she played and sang with great taste and feeling, and sketched from nature with much facility, and her mind was stored with recollections of former days and foreign travel. During the last two or three years failing health prevented her taking her share in the duties she used to delight in, but her generous heart and cheerful, loving disposition will never be forgotten by those who were privileged to know her.

Mrs. Rawson's remains were, after cremation, interred in the burial ground at Monton Church, on Tuesday the 23rd inst., in the presence of a large assembly of sorrowing friends. The service was conducted by the minister, the Rev. N. Anderton, B.A.

MEETINGS AND SOCIETIES

THE LEAGUE OF LIBERAL CHRISTIANITY.

MEETINGS IN MANCHESTER.

THE Spring Assembly of the Liberal-Christian League was held in Manchester, May 20 to 23. The proceedings were opened by a reception of delegates in the Lower Mosley-street schools, kindly placed at the disposal of the League by Mr. Cobden Smith and the Committee.

Welcome Meeting.

Cordial words of welcome were spoken by Mr. Richard Robinson, and Canon Cremer welcomed everyone who stimulated new thought. He saw in Mr. Campbell the man who had troubled the waters, and many might step down into them and receive the blessing. Prof. Peake, speaking on behalf of the Manchester

University, said that University had always been to the fore in that it had never imposed religious or sectarian tests on its members. Theology can be studied in a scientific spirit without difficulty. He welcomed all movements which try, by the study of history and fundamentals, to bring together those who are separated. He felt very thankful to all who stimulated thought in religion.

Mr. Geo. Armstrong, as a deeply interested outsider, told of his dream of a free catholic Church. The idea of sects was hateful to him. A Hindoo professor, who is a member of the Brahmo Somaj, claimed brotherhood with us and with Christ. He will be a member of the Free Catholic Church as soon as it is ready for him. The Rev. Dendy Agate expressed his profound admiration for the spiritual teaching of the minister of the City Temple, and his interest in the work of the Liberal-Christian League. The Rev. R. J. Campbell, in reply, affirmed his belief that the Free Catholic Church was coming. The League, he said, stood for spiritual fellowship and was proclaiming a Liberal evangel to the masses. It was no use, he declared, assailing others, or preaching a negative gospel. Their work was to present a spiritual experience in as simple a form as possible. Religious experience does not change, though its forms of intellectual statement may vary. Theologies alter, but not man's relation to God.

The Evening Meeting.

In the evening a large public meeting was held in the Chorlton Town Hall. Mr. Campbell was in the chair, and spoke briefly of the spiritual aim of the League and its social application. Canon Cremer said that whatever new light they got on a great thought or work, they found that the Lord Jesus Christ had been before them, not only teaching but living it. His own sympathy with Mr. Campbell was, he said, very real. He stood for enlightenment, a clear understanding of Christianity, a living God as much interested in Britain as in Israel.

Mr. Keir Hardie, who was warmly received, spoke of the necessity of broadening the thoughts of man in regard to all the relationships of life. If they looked at the birds and flowers they were inclined to ask themselves how it was that God made them so bright and beautiful and mankind so suffering. If they wanted to realise what God could do for them they must lay themselves in His hand as simply as the birds and flowers. He wished the Liberal-Christian League God-speed in the service of Jesus to-day. To drift on easy streams was to waste life. It was a great thing to make people work and develop character. Christ came that men might have life and have it more abundantly. The only wealth is life. They must remove every chain that bound their brother to the earth.

Mr. David Bowman, of Australia, also spoke, giving an interesting account of recent legislation in that great Dominion.

Dr. Willey described the social service work of the League. The League's first scheme of service, she said, is designed to help mothers and infants. In this, as in all other branches of the work, the voluntary worker co-operates with the public

authorities and other existing agencies. The aim is to bring knowledge and food to the mothers. The workers, who are trained in infant care and hygiene, visit the mothers and make friends with them, and try to teach them quietly in their own homes what they need to know about the care of the child. The home must become different through the friendship thus formed. An enormous force is created by this combination of the leisure and love of the voluntary worker, backed by the power of the public authority. Mothers are always the last to have food in a poor home, so the League has kitchens for them where well-cooked and carefully thought-out dinners are provided for 2d. Many, of course, cannot afford even this small sum, and these are given the dinners free. The League has four kitchens in London, four or five in the provinces, and one is to be started shortly in Manchester. Visiting illegitimate boarded out children is also undertaken by the League. In London the County Council have accepted our visitors to work with their appointed official, and are now asking for more workers. The visitor befriends the mother and the child; she strives to make the mother proud of the child, because we believe pride in, and love for her child, will be the best way of keeping that mother from ever taking another false step. The League also co-operates in phthisis work and on care-committees. Many branches assist in the work of the Society for the cultivation of vacant land, a most profitable method of helping the unemployed. This is work, Dr. Willey said in conclusion, which should be done all over England. We need money and helpers to enable us to do it.

REV. R. J. CAMPBELL'S SERMON.

On Sunday evening the Free Trade Hall was crowded to its utmost capacity, when the Rev. R. J. Campbell preached from Heb. xii. 1, his subject being, "Our Earthly Race," or "The Solidarity of the Spiritual Results of our Earthly Travail in the Higher World." This is a view not widely held. Many good and high-minded men talk of working for an ideal which they themselves will never see realised, and there is something noble in their aim, but there is no such thing as an abstract good; good must be realised in human life and conduct, and the thought of working for a future in which the worker will not share is not big enough. Earth is the arena in which great things are being wrought out by the sons of God, and the athletes of Christ must go into training. Jesus is their chief, their centre, and their norm, but every soul must provide its spiritual quota. The heroes of faith are around us, and watch how we comport ourselves. Individually and collectively we are related to that great cloud of witnesses who have gone before. Every difference in individual experience means something in God's economy, and has value for the whole, especially in the spiritual world. Describing himself as the most "conservative" man in the Christian pulpit, Mr. Campbell observed that he distrusted the word "progress"; towards, and for, what? Our destiny is

* The sermon is published in full in the *Christian Commonwealth* for May 24.

to win our place in a gloriously divine humanity, the perfect expression of the Christ ideal.

MONDAY'S MEETINGS.

On Monday morning, after the devotional service with which each day commenced, the General Assembly of the League met, and throughout the day's proceedings there was a full and enthusiastic gathering. A cordial welcome, and congratulations on success so far attained, were given on behalf of twenty-two churches of the Manchester and District Presbyterian and Unitarian churches by Mr. Fletcher Robinson and the Rev. Dendy Agate. In replying, Mr. Campbell observed that both those whom the deputation represented, and the League, traced their descent to such men as Theodore Parker, and under the operation of the Spirit of God they had come to a common standpoint, or at any rate to a common platform. "The day of denominationalism is over," remarked Mr. Campbell, amid applause. The Presbyterian and Unitarian Churches, in common with the Society of Friends, were loyal to the principle of the "Inward Light," which animated the League also, and in proportion to their numbers they had done much to awaken the social consciousness, though their influence had often been indirect. They might cite President Taft as an example.

President's Address.

The President then delivered his address on "Our League Work Up-to-date." The League was formed to meet the desire, often expressed, for spiritual fellowship on broad lines. They hoped to make Liberal Christianity a spiritual movement. They felt that a gospel which did not cleanse the body politic and up-build society on better lines was not of much worth. They wanted to make the world-wide social movement of to-day God-conscious, and give it the sense of the eternal. Religious Liberalism to-day was a force to be reckoned with throughout the world. Speaking of the work of the League pioneer preachers, Mr. Campbell said that one lesson they had learnt was that men hear their preachers gladly, and they had been warmly received up and down the country. Their main emphasis was on religious work, and these pioneers were but a nucleus. He longed for the time when they could maintain an army of evangelists. They had developed a League loyalty and spirit of self-sacrifice in their ranks as strong as in the Roman Catholic Church. By concentrating on spiritual and social propaganda they would do more for the people than by any other means of action.

Mr. William Goyder, the new general secretary of the League, was then introduced by Mr. Campbell to the delegates. Mr. Goyder, who described himself as having "gone mad already," gave an outsider's impressions of the League. The people were not hostile to Liberal Christianity, and at no time have they been so thoughtful on the problems of life. No State which ceased to be religious could thrive. To spread their work was a responsibility of national importance.

A resolution on International Peace was

proposed by Miss Holliday, and carried unanimously, and one in favour of women's suffrage, proposed by Mr. Darbyshire, was passed with four dissentients.

On Monday afternoon Principal Graham, a well-known member of the Society of Friends, read a paper on the "Father and the Son."

The Rev. F. Heming Vaughan, of Mansfield, who described himself as a convert of Mr. Lloyd Thomas, followed with a paper on the "Free Catholic Church." He said that the cause of Free Catholicism has all its fight before it. A more spiritual organisation of church life was necessary; the risen Christ called men to his fellowship, and this was the glory of Free Catholicism. He pleaded for the spirit of worship. There was a spiritual famine in the modern world; they were living on their capital, which, if not replenished, would cause disaster. Worship must be revived by consecrated lives. A vigorous discussion followed.

Co-operation Among the Churches.

In the evening, at the Chorlton Town Hall, a public meeting was held, under the presidency of Rev. R. J. Campbell, to consider "In what way can co-operation be brought about among the Churches." The platform was representative of many denominations, and the subject seemed very vital to both speaker and audience, though it cannot be said that there was much unanimity as to the method of *rapprochement*. Canon Cremer urged that Nonconformists should regard the Anglican Church as their mother, and that she, for her part, should treat them as children. He suggested that by meeting for common civic work the denominations would come to a better understanding of each other's view points. All who follow Christ are, in the New Testament sense, "the Church." The Rev. Sydney Berry, describing the divisions of Christendom as unhappy, and crippling, said that the great catholic Church of Christ ought to appeal to all men, but he thought detailed changes in practice would not attain the end its promoter desired. So long as any Church can unchurch another Church, it is useless to talk of co-operation. Nor can a haughty tolerance of indifference promote unity. Uniformity would mean death, not life. A fighting speech followed from the Rev. H. Youlden, who said he belonged to the "Church of the Children of Revolt." He acknowledged the authority of no book, Church or philosophy, and would be unwilling to part with his hard-won freedom for the sake of any pretended unity. The Rev. H. Whitaker said that the problem was paradoxical. Churches by co-operating would cease to be Churches. Unity and diversity go hand in hand, and by increasing the latter we strengthen the former. He suggested that we make a beginning by every man joining two denominations. Mr. Taylor, one of the pioneer preachers, said an intense burning love would unite all in the Fatherhood of God and the brotherhood of man.

In a closing speech, Mr. Campbell denied absolutely that our differences prevented our co-operating, and he looked forward to the Churches meeting together on religious as well as ethical and social

grounds. He hoped some attempt might be made to hold a Congress, on the lines of the Church Congress, to which various speakers would be invited to speak from their particular point of view. One day the Congress would all listen to a sermon from the Archbishop of Canterbury, and the next day to Dr. Clifford. The indirect effect of worshipping, praying, and communing together would be very great, and would produce a wave of spiritual feeling through the land. Also the interchange of Anglican and Nonconformist pulpits would be good. Bishops could licence certain laymen to preach in their churches, and for his own part Mr. Campbell would be willing to preach as a layman in an Anglican pulpit, if any bishop invited him.

On Tuesday morning, after a devotional service conducted by the President, the members assembled to listen to two addresses, the first by Monsignor Robert Hugh Benson on "Catholicism and the Future," and the second by the Rev. Herbert Dunnico, of Liverpool, on "Consecration." The afternoon was spent in excursions to places of interest. In the evening there was a large audience in the Free Trade Hall to hear an address by Mrs. Annie Besant on "The Emergence of a World Religion."

LONDON DISTRICT UNITARIAN SOCIETY.

THE annual meeting of the London District Unitarian Society was held on Wednesday, May 17 last, at Essex Hall, under the presidency of Mr. Alfred Wilson. He was supported by Mr. A. Savage Cooper (Chairman of Committee), Rev. J. Arthur Pearson (District Minister), Mr. R. P. Jones (Treasurer), Mr. R. Bartram (Secretary), Dr. W. Blake Odgers, Professor P. K. Ray, and Dr. Tudor Jones. Amongst those present were Revs. W. W. C. Pope, J. Ellis, W. C. Bowie, D. Hoole, Dr. Cressey, C. Roper, Mr. F. Maddison, Miss Emily Sharpe, Miss Tagart, and Miss Lily Martineau. At the outset two resolutions were carried unanimously, one expressing the Society's sympathy with Mr. John Harrison in his anxiety over the serious illness of Mrs. Harrison, and the other offering to Mr. Stanton W. Preston heartiest congratulations on the completion of his ninetieth year. Mr. Preston had been closely associated with the Society, having held the position of secretary for fifteen years. The secretary's report, the treasurer's statement, and the district minister's report were submitted. It appeared that the work of the Society was in danger of being hampered by the lack of larger funds, and until there was some prospect of increased financial support, the work could not be permitted to be carried on on the present scale. Some account was given of the work carried out by the district minister, including preaching, attending meetings, serving upon committees, paying pastoral visits in districts where there was no minister, advising with ministers and individuals. The reorganisation of the Lay Preachers' Union had been accomplished during the year. The Rev. W. H. Drummond and the district minister had felt that the scope

of the Union should be wider, and the lay preachers were at one with them, with the result that men who were doing much preaching, but without belonging to the Union, had joined for practice and mutual instruction. Four lectures on preaching, delivered at Essex Hall, by Rev. Dr. James Drummond, and published by the British and Foreign Unitarian Association, made a valuable addition to the literature of the subject. The DISTRICT MINISTER expressed his sense of deep obligation to the lay preachers for their ungrudging help in contributing to the success of the Society's efforts. The TREASURER made a strong appeal for practical financial interest in the work of the Society. In moving the adoption of the secretary's report, the treasurer's statement and the missionary minister's report, the PRESIDENT reviewed the past year's work, and told of the visits he had paid to many of the churches. The United Service at the Dutch Church, Austin Friars, the question of finance, the recent settlement of four young and active ministers in the district, the linking of Forest Gate and Stratford churches under the guidance of Rev. John Ellis, along with other important matters found place in the President's review; and he found himself relinquishing office with great hope for the cause of religious freedom in general in London. Anyone who had been a member of the Executive Committee for a few years could hardly fail to retire from it without having received a permanent impulse of enthusiasm for the work which the Society had carried on for the last half century, and a determination that the cause of rational religion should become a still more living movement in the churches of London. Mr. F. MADDISON, in seconding the adoption of the reports, referred to his connection with the Wandsworth Unitarian Church and its minister, the Rev. W. G. Tarrant. Mr. Maddison found a personal touch in the report by its record of the foundation of that church by the Society. On the reports and statement being thrown open to the meeting for observations, several questions were asked and answered, or suggestions made; the reports and statement being eventually unanimously adopted.

Amid acclamation the new President, Dr. W. BLAKE ODGERS, was then elected, and, after returning thanks for his "re"-election (Dr. Odgers served as President in 1903-4), gave a rousing address, in which his expectation was that with a good organisation, efficient officers, and the help of the younger men, much good work would ensue. Mr. RONALD P. JONES was re-elected treasurer, Mr. RONALD BARTRAM secretary, Messrs. E. FURNIVAL JONES and W. S. SHARPE auditors, the council representatives were elected, and a vote of thanks to the retiring President, moved by Rev. A. A. CHARLESWORTH, seconded by Mr. A. BARNES, was carried, and acknowledged by Mr. Wilson. This concluded the "business" of the meeting, and there followed three addresses, one by Professor P. K. RAY upon the common interest between the Brahmo Samaj in India and Unitarianism; another by Rev. W. TUDOR JONES upon the religious situation in Europe; and a third by Mr. A. SAVAGE COOPER upon the work

and worth of the London District Unitarian Society.

Professor RAY, when a student in England, was a pupil of Dr. Martineau, and has since spent some forty years in the organisation of higher education in India. His experience was that during the past thirty years the Brahmo Somaj and Unitarianism had considerably progressed, and had now almost met under the leadership of Dr. Martineau, whose works were widely read by the missionaries and members of the Brahmo Somaj. The best expression of Dr. Martineau's religious position was found in his work, the "Seat of Authority in Religion," and that position was similar to the one taken up by Chunder Sen, the leader of the Brahmo Somaj, in 1851. The forward movement here and in India had now met in the names of James Martineau, Keshub Chunder Sen, and Theodore Parker. The only difficulty of the Brahmo Somaj lay in the education of the young people in the ideals of the Brahmo Somaj. It had been obliged to start schools of its own for the purpose of educating the young people in its principles whilst receiving a good general education.

Dr. TUDOR JONES said that the religion of the future was being created not so much by ministers as by laymen. Ministers all over Europe, with very few exceptions, were taking a secondary part in the business, being but popularisers of the work. Science to-day was becoming idealistic, and emphasis was being laid on the fundamental fact that the mind, conscience, and spirit of man was the highest and noblest thing in the universe, capable of growing and containing within itself the divine.

Mr. A. SAVAGE COOPER, Chairman of the Society, said that when he first became a member of the Executive Committee, he was struck with the magnitude of the work requiring to be done, but after becoming enthusiastic at the thought of the possibilities before such a society, there followed a feeling of depression when he realised the inadequacy of the financial resources to enable it to attain to the fulfilment of its legitimate aims. Since his closer association with the inner workings of the Society, it had become to him more and more apparent that there was increasing need of the Society if the cause of Unitarianism and Liberal Christianity were to be adequately maintained in the London district. He appealed to everyone for most earnest and cordial support to the Society as an active force helping in the great cause in which they were all so deeply interested.

PEACE DAY.

A RECEPTION was held on Peace Day, May 18, by the National Peace Council, at the Westminster Palace Hotel. Speeches were afterwards given by Mr. Felix Moscheles, Mr. J. M. Robertson, M.P., and Mr. Gordon A. Harvey, M.P. Lord Wear-dale, who presided, said the movement in favour of international peace was growing by leaps and bounds, and a tremendous impetus was, they all hoped, about to be given to it by the proposed treaty between Great Britain and the United States. At the present time men of all classes were rallying to the cause. They had outgrown

the suspicions of the past, and belonged no more to a small obscure sect, for their great ideal was gradually taking hold of the consciousness of the world.

Mr. Moscheles moved the adoption of the following resolution:—"We, the members of the Peace Society assembled in London on May 18, 1911, declare that, whilst adhering to the general affirmations of former resolutions passed on 'Peace Day,' we take our stand on the solid ground gained for the cause of Peace by the adhesion of men of all classes and parties. Definite proposals have recently been made, suggestions have taken concrete shape and have been formulated by masterminds. Foremost amongst these proposals is that made by the President of the United States for an Anglo-American Treaty of Arbitration covering all questions in dispute, and that dealing with the establishment of a Permanent International Court of Justice. We will devote ourselves earnestly to the study of these and other kindred schemes. We will, more especially, take every opportunity of creating a powerful public opinion, under the pressure of which Governments will find themselves compelled to give their respective delegates at the third Hague Conference such instructions as will enable them to take definite steps towards the reduction of armaments. We invite all Governments to create official commissions for the purpose of limiting armaments by international agreement. And finally, we pledge ourselves unremittingly to combat the rule of force and injustice by the introduction of the reign of justice and equity, under which the duties and rights of every member of the human family shall be respected in the interests of united mankind."

In commenting on the resolution, Mr. Moscheles said that every other subject seemed to dovetail into that which they had at heart, and the processes of evolution were at last being spurred on to mark a new era of mankind. Leading thinkers and statesmen in all countries had been won to their cause, but as yet the rank and file were not wholly converted, and a great deal still had to be done in the way of educating public opinion and focussing it upon this great question so fearlessly and imperatively that the leaders everywhere would be forced to take note of it. They had to get at the man in the street, or, what was more important, perhaps, the man in the park. The final sentence of the resolution was not a merely rhetorical addition to the previous declarations; it recorded their deepest convictions that right and equity must ultimately rule the destinies of men.

Mr. Gordon Harvey, M.P., said that the cause of peace was one of the most personal causes because it necessitated framing our conduct, and our moral attitude generally, in accordance with the idea of universal brotherhood. The peace movement, he was convinced, must lift and elevate the human race and help to cleanse humanity of its baser elements. It was not possible, however, to improve their fellow men unless they did something to improve the condition of other toilers in the world as well as their own, and looked into the question of the distribution of wealth and employment.

Mr. J. M. Robertson, M.P., sounded a timely note of warning. They must not place too much confidence, he said, in the fact that the ideal of peace was so popular just now. The history even of our own times showed that it was possible for the temper of the people to change very suddenly, and it must not be forgotten that just before the South African War broke out the peace movement was in high favour, though they knew what happened during the next few years. It was now more than ever necessary to improve their machinery, and, if required, create new machinery that might be trusted to work even when bad feeling and the military spirit were rife. If they could only put into their organisation a fraction of the energy that had been generated since the world began in the direction of bringing quarrels about, the adherents of the peace movement would carry all before them. As far as the immediate future was concerned, he himself would not feel very safe until he saw armaments, which were a perpetual menace to the peace of nations, considerably reduced. They had to fight not only the inertia of masses of unthinking people, but the vast commercial interests vested in the producers of armaments, and in all who are looking to the increase of armaments for their own advancement. Their chief hope lay in making the schools a vehicle for the dissemination of sounder ideas on the subject of war and peace—not a very easy thing to do. In conclusion he referred to the splendid help which had been given to their cause by Mr. Norman Angell's now well-known book, "The Great Illusion," which was being read everywhere, and which was influencing public opinion in European countries to an extent they would hardly have thought possible at one time.

In the course of the evening Mr. Israel Zangwill read a satirical essay which has not yet been published in book-form, entitled "Patriotism and Percentage." It was supposed to be an extract from a chronicle of the Great Tariff War written by Li Hang Hi, the author of "Sixty Celestial Centuries," 2,000 years hence, and the allusions to our "uncivilised" era, and to our "savage and barbaric" customs caused much amusement.

THE HEALTH VISITORS' BILL.

UNDER the auspices of the Women's Local Government Society a Conference was held on Monday, May 15, at the Caxton Hall, to consider the Health Visitors Bill. Fifteen organisations were represented, including the National Union of Women Workers, the Women's Industrial Council, the Women Sanitary Inspectors' Association, the National Health Society, the Rural Housing and Sanitation Association. Mrs. C. Theodore Williams presided.

The Conference agreed on the motion of Mrs. Maitland, seconded by Dr. S. C. Laurence, M.O.H., Edmonton, that the Health Visitors Bill was calculated to lower the high standard of work hitherto maintained by women officially employed by sanitary authorities, by encouraging

the appointment of women without adequate qualifications, without the necessary powers, with too narrow range of work and with practically no status, and that if the Bill as now before Parliament should come on for second reading it should be actively opposed.

Mrs. Maitland gave the substance of a letter she had received from Dr. Scurfield, M.O.H., Sheffield, emphasising the points she desired to bring forward, that there is no room for health visitors; that health visitors with one qualification only may do more harm than good; half-trained women would give faulty advice and get into trouble with the medical practitioners. There was no difficulty in obtaining applications from fully trained nurses also trained as midwives, who possess the sanitary inspector's qualification, or who agree to obtain it within a short time. It was a great mistake to multiply inspectors. The woman should be able to perform the duties of sanitary inspector, supervisor of midwives, health visitor, and, if thought desirable, of the school nurse.

At the close of the discussion the following resolution was carried:—"This conference is of opinion that any woman appointed in the future to carry out the work popularly known as 'health visiting' should be qualified and appointed as sanitary inspector, and should hold additional qualifications for the special work of health visiting."

The Conference agreed that the resolutions should be forwarded to the Prime Minister and to the President of the Local Government Board.

THE JOWETT LECTURES.

THE Rev. P. H. Wicksteed delivered the fifth Jowett Lecture on "Dante and Aquinas" at the Passmore Edwards Settlement, Tavistock-place, on Wednesday, May 24, his subject being the "Doctrine of the Soul."

He began by pointing out that the 17th, 18th, and 25th Cantos of the *Purgatorio* gather together almost the whole of Dante's psychology and his doctrine of the soul.

In psychology proper, Dante may be regarded as completely at one with Aristotle as developed and expounded by Aquinas. The prime principle that underlies their psychology is the distinction between cognition by the senses and cognition by the intelligence; and the presentation by the senses is itself immaterial, but the intelligence works upon the data of the senses. The animal intelligence only presents particular concrete objects, but the human intelligence generalises, and by the process of abstraction builds up on the basis of individual "phantasmata," "species," or "intentions," a system of general ideas.

This enables us to trace the different orders of "love" recognised by Dante. In the first place the conception of love as a cosmic force ("attraction" as we should call it) goes back to Empedocles; and the Medievals regarded everything that is obeying the inmost trend of its nature as being actuated by love. The trend of the stone to the centre of

gravity is the most elementary form of natural love. The highest form is found in the human intelligence; for man can analyse and discover the causes of attraction and repulsion, and is therefore able to compare different things with each other, and to set before himself objects of desire, whereas the animal can only have them set before it. Starting, then, with so broad a conception of love as to cover the whole of the inorganic world, we find that in man love becomes an act of the will, in the sense that whereas the intelligence perceives the qualities in virtue of which a thing is to be desired, it is the will that appropriates or annexes the thing to itself as good for it. Thus the relation between the intelligence and the will—one of the most difficult conceptions of the psychology of the Schoolmen—becomes clear. The intelligence must reveal a thing as good before the will can produce that annexing and appropriating act in which love consists, and so it is understanding and not love that takes the lead. Every man in some measure apprehends that there is an ultimate supreme good in which his whole being could rest and the acquisition of which would be blessedness. This ultimate good is God Himself. But if man's knowledge of God is vague his love will be so too; and one aspect of the sin of "sloth" is an indifference as to the true nature of this vaguely felt "supreme good." When God is really "seen" in heaven it will be impossible for the will to be averted from Him, but where God is seen only in His effects, not in His essence, there still remains the danger of being drawn away by local and temporal good that does not really make for blessedness. The sources of intellectual error in reasoning and of volitional error in conduct are analogous. The will may be led away from true blessedness by things that fraudulently proclaim themselves to be affiliated to it, just as the intellect may be led away by things that fraudulently proclaim themselves to be involved in the axioms, when they really contradict them. It is on this that Dante bases his doctrine of the Free Will, which stands on the threshold of assent and challenges all that would pass.

Passing from psychology proper to the doctrine of the soul, the lecturer pointed out that Aristotle was the first to insist on the organic relation between the human body and the human soul. He asserted the human soul to be the "entelechy" (*i.e.*, being-at-its-goalness) or "form" of the duly organised body, and although he recognised, in a sense, a separable and immortal "element" in man, it was in the contact of the animal organism with the cosmic intelligence that he located the personality. When this contact was broken by death the personality disappeared. Now seeing that the Platonic doctrine—rooted in primitive instincts and traditions—of the human soul as an Entity, gained the upper hand in the Neo-Platonic and other schools, Aristotle's teaching constitutes a kind of breach in the development. But his treatment of the soul was of such extraordinary power that it was impossible for any subsequent thinker to shake off its influence. His technical terms (as well as his psycholog

proper) had fastened themselves definitively upon human thought and language, but they had to be fitted to an alien doctrine which they modified but could not overcome. And the Schoolmen, taking all their intellectual furniture and methods from Aristotle, and calling the soul the "form" of the body, are faced by the impossibility of reconciling his doctrines either with Platonism or with Christianity; and they had in effect, while retaining his language, to throw over his creed and become believers in the Platonic doctrine of the separate creation of the individual soul; though they still retained Aristotle's rooted belief in the organic relation between body and soul, which asserted itself so obstinately in their belief in the resurrection of the body; "The soul without the body hath not the perfection of its nature."

THE SOCIAL MOVEMENT.

JUVENILE LABOUR EXCHANGES AND AFTER-CARE.

ONE of the most instructive little volumes of its kind which we have recently seen has just been issued by P. S. King & Son on the subject of "Juvenile Labour Exchanges and After-Care."* The author, Mr. Arthur Greenwood, discusses the growth in the number of essentially boy and girl occupations, many of which are of the "blind-alley" type, and the rapidity with which young people change from one situation to another. He quotes cases of boy-labourers who had twelve jobs, and extreme cases who had twenty or thirty, between the ages of fourteen and twenty-one. The questions which he asks himself are of this kind. How may workers in "blind-alley" occupations be prevented from becoming "casual" in their habits? How may intelligent selection of careers be substituted for aimless drifting into jobs? How may boys and girls be transferred from places where their labour is not wanted to places where it is required, in such a way as to safeguard their interests?

THE MAGNITUDE OF THE PROBLEM.

The gravity of the adolescent problem which at present faces the social worker may be seen from the fact that there are in England and Wales alone rather over two million boys and girls between the ages of fourteen and seventeen, of whom three-quarters, on week-days at any rate, are under no educational care. Moreover, it appears that only one-fifth of the adolescent population is in attendance at churches and Sunday schools, and that about 80 per cent. of the elder scholars drift away from the direct influence of the church and school. Lastly, it appears that some of the "blind-alley" occupations are in the highest degree demoralising, and lead directly to crime. For instance of 1,451 youths between the ages of 14 and 21 charged at Glasgow with theft and

* *Juvenile Labour Exchanges and After-Care.* By Arthur Greenwood. With Introduction by Sidney Webb. P. S. King. 1s. net.

other offences inferring dishonesty, 83·7 per cent. were messengers, street traders, or belonged to other casual occupations. If the churches as a whole have little influence on the rising generation, voluntary philanthropic or recreative agencies have still less. According to Mr. Douglas Eyre, "not more than 5 per cent. of the youthful portion of our industrial population are materially touched or assisted at present by anything in the shape of any well-organised recreative agency out of school or working hours."

TOWARDS A SOLUTION.

Mr. Greenwood, after a careful and temperate survey of the facts, proceeds to set out in great detail the means which, in his view, must be adopted to cope with existing difficulties. For his suggestions, which are the result of much practical experience, we must direct the reader to the book itself. The spirit in which they are made is well summed up in these words: "The problems of the 'blind-alley' street trading, adolescent hooliganism, and other cognate evils, cannot be solved by administration and organisation alone. The work is intensive and individual. The whole of the resources available for enlargement, guidance, and assistance must be focussed through the lens of the voluntary worker, who will bring to bear on his or her efforts the wide outlook and human sympathy which cannot, in the interests of efficiency, form part of the equipment of the official."

We ought to add that there is an admirable bibliography and list of institutions dealing with boys and girls.

ANNOUNCEMENTS.

THE National Conference Union for Social Service has arranged a Summer School for the study of social questions which will take place at Manchester College, Oxford, from July 10 to 14. A varied and interesting programme has already been arranged, and addresses will be given by Professor J. H. Muirhead, M.A., Dr. Wodehouse, Miss Mary Dendy, Professor A. E. Zimmern, M.A., Mr. R. H. Tawney, M.A., Mr. A. E. Smith, B.Sc., and others. Mr. H. R. Tavenor, Manchester College, Oxford, has kindly undertaken to act as local secretary, and applications for membership of the school and for lodging accommodation should be addressed to him.

THE usual ministers' meeting will be held on Thursday afternoon in Whit-week at 4 o'clock at Essex Hall. The Rev. C. W. Wendte, D.D., of Boston, U.S.A., will introduce the subject of "Prospects of Unity among Religious Liberals," which will be followed by discussion. The Rev. R. P. Farley, B.A., will take the chair. At 5.15 there will be tea, to which the members of the London Unitarian Ministers' Meeting give a cordial invitation to other ministers who are visiting London.

THE first annual meeting of the Free Church League for Women Suffrage will be held at Essex Hall on Wednesday, May 31. The chair will be taken at 8 o'clock by Mrs. Strickland, of Hastings, and the meeting will be addressed by Mrs. Saul Solomon, Dr. Tudor Jones, and Dr. Orchard, of Enfield.

PERSONAL.

MR. J. K. KOAR, the Brahma Somaj student at the Meadville Theological School, Pennsylvania, will have completed his two years' course by June next. Satisfied with his work, the authorities of the school have allowed him another year of study. Before beginning the work of the next session Mr. Koar intends coming over to this country to study our religious condition. He will be due here about the third week of next month, and will be glad to accept preaching and lecturing engagements all the time he is here. We believe he returns by the second week of September. All communications on the matter should be addressed to Rev. Promotho Loll Sen, 20, South Hill Park Gardens, Hampstead, London, N.W.

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the editor on Wednesday, except in the case of meetings held too late in the week to make this possible.

Blackpool.—A generous gift of £200 has just been received towards reducing the "building debt" of the Unitarian Church, South Shore. The gift has been given in memory of their mother by the surviving children of a lately deceased member of the church.

Hull.—The Rev. Lawrence Clare, who has been the minister of the Avondale-road Church, Peckham, S.E., for nearly two years, has accepted an invitation to Park-street Church, Hull. Mr. Clare was educated at the Unitarian Home Missionary College, and Victoria University, Manchester.

London: Forest Gate.—The Sunday-school anniversary services were held last Sunday. There were good congregations. The preacher at the morning and afternoon services was the Rev. John Ellis. The Rev. S. Baart de la Faille, D.D., pastor of the Dutch Church, Austin Friars, conducted the evening service, and preached on the "Religious Training of the Young."

London: The Laymen's Club.—Mr. H. G. Chancellor, M.P., writes as follows:—"As President this year of the Laymen's Club, I am wishful to see its usefulness extended. The club is intended primarily as a means of bringing together in pleasant social relationships young men from all parts of London who are in sympathy with the work of our widely scattered churches, but whose acquaintance with our members is confined to their own locality. Our membership is limited to 100, but there are several vacancies which I would gladly see filled during my year of office. I shall be glad if ministers will make the club known to their members, or if any young men who would like to join will write to me at 2, Upper Hornsey-rise, N., whether they have joined one of our churches or not. Those who, having recently come to London, feel the isolation which is inevitable until a circle of friendship has been formed, may be assured of a warm welcome."

Loughborough.—The school anniversary at the Victoria-street Church was celebrated on May 21, when the preacher, morning and evening, was the Rev. Edgar J. Fripp, of Leicester. In the afternoon a service for scholars and parents was held, conducted by Mrs. Alfred Swindall.

Missionary Conference: Open Air Mission.—The Rev. H. Bodell Smith writes as follows from Dovestone, Denton-road, Gorton, Man-

chester:—"The Missionary Conference, a national organisation of Unitarian ministers for missionary purposes (established 1860), offers to supply speakers free of cost to any Unitarian congregation that will hold open-air meetings (week-night) in its locality for the propagation of Unitarian ideas. The speakers are ministers who give their services for the cause, and the Conference pays travelling expenses. Open-air propaganda need not be confined to van meetings, for the four Unitarian vans can only be in four places at once, and the work is needed all over the country. Meetings also to prepare for the visit of the Unitarian van, or to follow up after it, are very desirable." Churches and societies willing to avail themselves of this offer of speakers should write to the Rev. H. Bodell Smith, hon. sec., Missionary Conference, at the above address.

Northumberland and Durham Unitarian Christian Association.—The annual spring conference of the Association was held at Barnard Castle on Monday, May 22. In the afternoon a service was held in the Free Christian Church, conducted by Rev. W. F. Kennedy, pastor, the sermon being preached by Rev. W. H. Lambelle, Middlesbrough. There was a good congregation, which included Revs. Alfred Hall, M.A., president of the Association, Newcastle; R. H. Maister, Stockton; W. Wilson, Gateshead; and S. S. Brettell, M.A., secretary, Darlington. The Rev. A. Hall presided at the evening meeting in the church. He moved, "That this meeting welcomes the proposed treaty of arbitration between America and England, and trusts that it is the promise of the speedy arrival of the day of universal peace." Miss Lucas seconded the resolution, which was carried unanimously, and it was decided to forward copies to Sir Edward Grey, the Prime Minister, and Mr. Balfour. Addresses were also given by Revs. W. H. Lambelle, W. Wilson, W. F. Kennedy, and S. S. Brettell.

Rawtenstall.—The anniversary of the Sunday school was celebrated on May 14, the Rev. W. T. Davies, of Wakefield, being the special preacher. The collections for the day amounted to £40 16s. 2d.

South Shields: Unity Church.—The Rev. W. H. Lambelle, of Middlesbrough, conducted the anniversary services on Sunday, May 14. On Wednesday, May 17, a public meeting was held, presided over by Mrs. Armitage, president of the church, at which addresses were given by the Rev. W. H. Lambelle, the Rev. Wm. and Mrs. Wilson, of Gateshead, and others.

Walkden.—Open-air meetings, under the auspices of the Missionary Conference, have been resumed at Walkden. On Thursday, 18th inst., Rev. H. Bodell Smith lectured on "Good News for Every Man" to a fairly large audience, the Rev. W. McMullan officiating as chairman. The Rev. H. Fisher Short was the speaker on the 25th inst., his subject being "The Mystery of the Cross Unveiled."

West Bromwich: The late Rev. John Harrison.—A memorial service to the late Rev.

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John Harrison, the first minister of the Lodge-road Unitarian Church, was held on Sunday, May 21, and conducted by the present minister, the Rev. F. A. Homer. The address was given by the Rev. G. H. Smith (formerly of Wolverhampton), who said that although he only met Mr. Harrison from time to time some 18 years ago, when he (Mr. Smith) was a neighbouring minister, he well remembered his modest, quiet, earnest, and thoughtful manner, his pleasant smile and genial speech. He was one who espoused a cause he believed to be just in the true spirit of faithfulness, and he gave himself to the work he loved without faltering or going back. In his earnest desire to know the will of God that he might do it more perfectly and intelligently he came to find out that the religious training of his youth and early manhood no longer satisfied him, and like the faithful soul he was he quietly withdrew from his former associates, though the sundering of ties with his early friends was, he was sure, a serious and painful task. During his residence at West Bromwich, Mr. Harrison took a great interest in public affairs, both municipal and national, and occasionally wrote to the press with no unskilled hand. His position as a minister was in no sense antagonistic to his duties or rights as a man and a citizen. His talents were for use, not to be tied up in a napkin and buried in the earth. Not only within the church, but without it, wherever he found there was a call for him, Mr. Harrison obeyed the call. The Pastor (the Rev. F. A. Homer) announced that a tablet was to be placed in the church to the memory of the late Mr. Harrison.

Wolverhampton: All Souls' Church.—On Sunday, May 21, Sunday-school anniversary services were held in All Souls' Church. The Rev. J. A. Shaw, M.A., preached at each service, and the church was crowded in the evening. The collections were £2 in advance of those taken last year. During the past few years the number of scholars has greatly increased.

NOTES AND JOTTINGS.

NATIONAL INSURANCE BILL.

There are many points in the National Insurance Bill which touch the work of many philanthropic societies very closely. We understand that the Charity Organisation Society has referred it to a committee for consideration.

THE IDEAL INSPECTOR OF SCHOOLS.

The writer of an article on "The Psychology of the Holmes Circular," which is to appear in the June number of *The Correspondent*, the organ of Clough's Correspondence College, Temple-chambers, E.C., has set down what he holds to be the essential qualifications which should be demanded of a candidate for the inspectorate of schools as follows:—(1) He should possess technical knowledge of teaching and detailed knowledge of every scrap of psychology that has any bearing on education. . . . He should, in fact, be able to pass an examination in the theory and practice of education, including the giving of a specimen lesson. This is his *specific technical qualification*. (2) He should have wide culture . . . the kind of culture that mellow the heart and gives understanding of human nature. This is his *generic technical qualification*. (3) He should have a *call* to education. This is his ethical qualification. We wonder how many inspectors would survive the application of these tests.

CHILDREN'S ZONES AND OPEN SPACES.

At this time of year, when the parks and commons become huge playgrounds for the children of overcrowded London, it is as well that attention should be drawn to the amount of damage which may be done because they have not been taught that trees and bracken are beautiful to look at, and should not be injured or destroyed. A writer, signing himself "Hampstead Lover," has recently written to the *Times* complaining of the desecration of Hampstead Heath by thoughtless boys, and Mrs. Barnett has added her testimony, at the same time reminding us that the difficulty might be partly solved by the establishment of children's zones like the one in St. James's Park, where children are allowed to take "their birthright of joy" without the fear of hearing "Don't." She rightly points out that human beings of different ages require different sorts of pleasure, and urges that such differences should be catered for.

* * *

"Pending the creation of children's zones," Mrs. Barnett continues, "it is the teachers whose assistance we must request. I know, as chairwoman of the Countryside Committee of the Children's Country Holiday Fund, how much a talk from the teacher will do in rousing the children to care for the sights and sounds of nature, in suggesting that flowers should not be gathered and left to die, and that picnic papers should be picked up. Will they not add the further lesson that wild places must be protected, that furze and bracken are in themselves beautiful, and not only intended to be hiding places against imaginary enemies, and broken recklessly to provide better coverts for hide and seek?"

HOW "UNCLE TOM'S CABIN" WAS WRITTEN.

Mr. C. E. Stowe, a son of Harriet Beecher Stowe, has been explaining to the readers of the *Ladies' Home Journal* (U.S.A.) how his mother wrote her famous book. Most of the chapters were scrawled "with a lead pencil on coarse brown paper in which groceries had been wrapped," and like most writers who are inspired by a great theme she was not conscious of the action of her own will in the matter at all. "It seemed to her that what she wrote poured itself through her mind like a flood and ran down her arm and off the end of her pencil," and when, later on, a young Boston publisher who wished to produce the book remonstrated with her on its length, she replied that "she did not make the story, but that the story made itself, and she could not stop until it was done."

DR. BARNARDO'S HOMES.

A special appeal has been made by the President of Dr. Barnardo's Homes, the Duke of Somerset, for funds to carry on the work of rescuing destitute children. Of late years there has been a considerable decrease in the annual income, and as the Homes are not supported by endowments, expenses must be reduced if the money required is not forthcoming. The matter is urgent, but it is earnestly hoped that Dr. Barnardo's rule that no destitute

child shall be refused admission need not be departed from, and that the public will decide the matter in the only possible way, by providing the means for the maintenance of the Homes and the uplifting of thousands of slum children who would otherwise have no certainty of an honourable, independent life.

THE BAHAI MOVEMENT.

The story of the Bahai movement reminds us irresistibly of the early ages of Christianity, and emphasises the fact that every new faith is baptised with the blood of martyrs even in our own day. The Báb himself, after encountering fierce opposition in Persia, and spending some time in prison, was publicly shot at Tabriz in 1850, and "fierce persecution continued at intervals," says a writer in the *British Friend*, "until at least 1903, marvellous heroism, and even joy in suffering, being shown by the martyrs." Bahaism claims to be a world-religion, but it has no priesthood or salaried teachers. It proclaims universal peace, and pleads for a broad spirit of tolerance and friendship to be shown to all the peoples of the earth. It advocates enlightened views as to the status of women and the education of children, and seeks a universal language as a means of drawing the nations together. There is a remarkable similarity to the utterances of Christian mystical writers in the sayings contained in the little book entitled "Hidden Words." Christ is, indeed, regarded by the Bahais as one of the human manifestations of God who appear from time to time, and is deeply revered by them.



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CROMWELL'S FAVOURITE PREACHER.

In an address delivered to the Divinity Students of New College, Edinburgh, at the opening of the new term, Dr. Alexander Whyte eulogised with a good deal of enthusiasm the great Puritan who was the founder of the church now represented in the City Temple. Goodwin's works influenced him so deeply in his youth that he carried a volume about with him wherever he went. "In the porch of the City Temple," said Dr. Whyte, "there is a monumental tablet to the memory of the first minister of that famous congregation, which runs thus: 'The church assembling here was founded by the Reverend Thomas Goodwin, D.D.; Preacher of the Council of State; President of Magdalen College, Oxford; Member of the Westminster Assembly of Divines; and chaplain to Oliver Cromwell. . . . This tablet is erected by this church to perpetuate the Hallowed Memory of her venerable and Illustrious Founder.'"

Summer Diet.

Now that the Standard Bread boom has exhausted itself, we are being treated to daily articles in the halfpenny papers under the heading "Revolution in Cookery," because it has been discovered that joints, and stews, and vegetables, and sweets can be cooked to perfection in paper bags instead of iron or enamel saucepans. The old proverb says that "the proof of the pudding is in the eating," and many sceptical people will prefer to give no opinion on the subject until they have tasted some appetising dish prepared according to Mr. Soyer's instructions, but the point which will particularly interest the housewife is that the new method of cooking is said to do away with unpleasant smells, while it also obviates the necessity of scouring saucepans, and makes the drudgery of the kitchen less irksome generally. It is at the same time more economical, as the cooking takes 20 to 40 per cent. less time than cooking in the old-fashioned way. Clearly Mr. Soyer realises—as we all should do if we were not so conservative in our habits and ideas—that far too much time is spent in the preparation of food, and that women are growing less and less inclined to spend half their lives in the kitchen, either getting meals ready or washing up after they are over. But why not go a little further, at least in the summer, when it makes you hot only to think of frying, and roasting, and do away with this kind of cooking altogether? Or, if that is too drastic, why not try the experiment of only cooking once in the day, and of substituting fresh fruit, crisp salads, nuts, cheese, and wholemeal bread, for meat, which increases the heat of the body at a time when our chief desire is to keep cool, puts a great strain on the digestive organs, with consequent reaction on the nervous system, and creates disease (as Dr. Muthu, physician at the Mendip Hills Sanatorium, Wells, recently said in the course of a lecture) by feeding micro-organisms with virulence.

The advocates of the "unfired" diet—that is to say, foods taken in a raw state without being cooked—tell us in the most persuasive way that these foods, when suitably combined, "are perfectly adapted for building up the cells of the human body without at the same time poisoning or clogging the system," and that they possess radio-active characteristics which keep the blood pure and invigorate the brain. They are charged with the vitality of the sunlight, the earth, the rain, and the atmosphere, and it is owing to our instinctive acknowledgment of this fact that we like to see the "kindly fruits of the earth" more lavishly displayed on the table at a time when nature is putting forth her loveliest flowers and foliage.

Salads should, at all events, enter largely into our diet at all times, but especially in warm weather, and nuts are the ideal substitute for meat. Apples and carrots are excellent articles of diet, and should enter regularly into the menu. Peas, beans, and lentils should be eaten moderately, being highly concentrated foods. Fruit should form part of every meal, dried fruits being well washed and soaked in water, without sugar, and eaten with wholemeal biscuits.

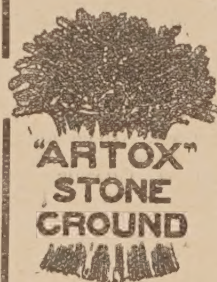
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BRITISH AND FOREIGN UNITARIAN
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Anniversary Meetings.

Tuesday Evening, June 6.

RELIGIOUS SERVICE at Rosslyn Hill Chapel, Hampstead, at 8 p.m. Devotional Service: Rev. E. S. HICKS, M.A. (Dublin). Preacher, Rev. SYDNEY H. MELLONE, M.A., D.Sc. (Edinburgh). Collection in aid of the Funds of the Association.

Wednesday Morning, June 7.

THE ESSEX HALL LECTURE, by Prof. RUDOLF EUCKEN, on "Religion and Life," at 11 a.m. The Lecture will be in German. Admission by Ticket.

Wednesday Evening, June 7.

PUBLIC MEETING at Essex Hall at 7.30. Subject: "Our Unitarian Faith and its present-day Implications and Obligations." Speakers: Rev. C. HARGROVE, M.A., Rev. C. J. STREET, M.A., H. G. CHANCELLOR, Esq., M.P., Rev. C. W. WENDTE, D.D. (Boston, U.S.A.).

Thursday Morning, June 8.

ANNUAL BUSINESS MEETING of the Association at Essex Hall. Report, Resolutions, Election of Officers and Committee. Chair at 10 a.m.

CONFERENCE at 11.30 a.m. on "The Place and Value of the Bible to Liberal Religious people in the present day." Papers by Rev. HENRY GOW, B.A., and Rev. E. L. H. THOMAS, B.A. The Papers will be followed by Discussion.

Thursday Evening, June 8.

CONVERSAZIONE at the Portman Rooms, Baker-street, W., at 8 p.m. Music and Refreshments. Tickets 1s., on and after 7 June, 2s., from the Secretaries of London Congregations and at Essex Hall.

Detailed Programme on Application.

The Committee extend a cordial invitation to all who are interested in the work of the Association to be present at the Whit-Week Meetings.

Railway Tickets at single fare and a quarter, available any day from June 5 to 10. Apply to Secretary at Essex Hall for Vouchers.

WEDNESDAY AFTERNOON, JUNE 7.

THE Annual Meeting of the **British League of Unitarian Women** will be held at Essex Hall at 3 p.m. Speakers: Mrs. Ernest Coventry (London), Mrs. C. A. Ginever (Dover), Mrs. Hargreaves (Padiham), Miss E. J. Spencer (Southampton), Mrs. Roderick Stebbins (Milton, U.S.A.), Miss Helen Brooke Herford, Hon. Secretary; Mrs. Sydney Martineau, Hon. Treasurer.

CENTRAL POSTAL MISSION AND UNITARIAN
WORKERS' UNION.Annual Meeting,
ESSEX HALL,

THURSDAY, JUNE 8,
Two o'clock.

Mrs. REID (of Swansea) in the Chair.

Supported by Miss TAGART, Miss FLORENCE HILL, Dr. TUDOR JONES, Rev. P. H. WICKSTEED, and other speakers.

Tea and Reception by the C.P.M. Committee, Four o'clock.

Friends and Supporters cordially invited.

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Dr. FOAT, 11 a.m., 6.15 p.m. Lunch 1s., tea 6d.
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NATIONAL UNITARIAN TEMPERANCE ASSOCIATION.

EIGHTEENTH ANNUAL MEET-
ING, Essex Hall, Essex-street, Strand,
W.C., Friday, June 9, 1911.

4.30 p.m. Conference—"Alcohol and Race-
Degeneration." Paper by Mrs. H. S. SOLLY.

6 p.m. Light Refreshments.

7 p.m. Public Meeting. Mr. H. G. CHAN-
CELLOR, M.P., Rev. SYLVESTER HORNE, M.P.,
Mr. FRED MADDISON. All heartily invited.

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Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street,
Ludgate Hill, London, E.C., and Published by THE
INQUIRER Publishing Company, Ltd., at the Office,
3, Essex-street, Strand, London, W.C. Manchester
(Wholesale), JOHN HEYWOOD, Deansgate.—Saturday,
May 27, 1911.

* Regarding Advertisement Rates see inside Front
Cover.